

# THE CONVERTED CATHOLIC

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A DOCTOR LOOKS AT THE CATHOLIC CHURCH

POLITICS OF PIUS XII

RE-ESTABLISHMENT OF THE HOLY ROMAN  
EMPIRE

INQUISITION ON THE HUDSON

CASTOR OIL FOR AMERICAN YOUTH

BAPTIZING DEMOCRACY

May, 1940

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# THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the  
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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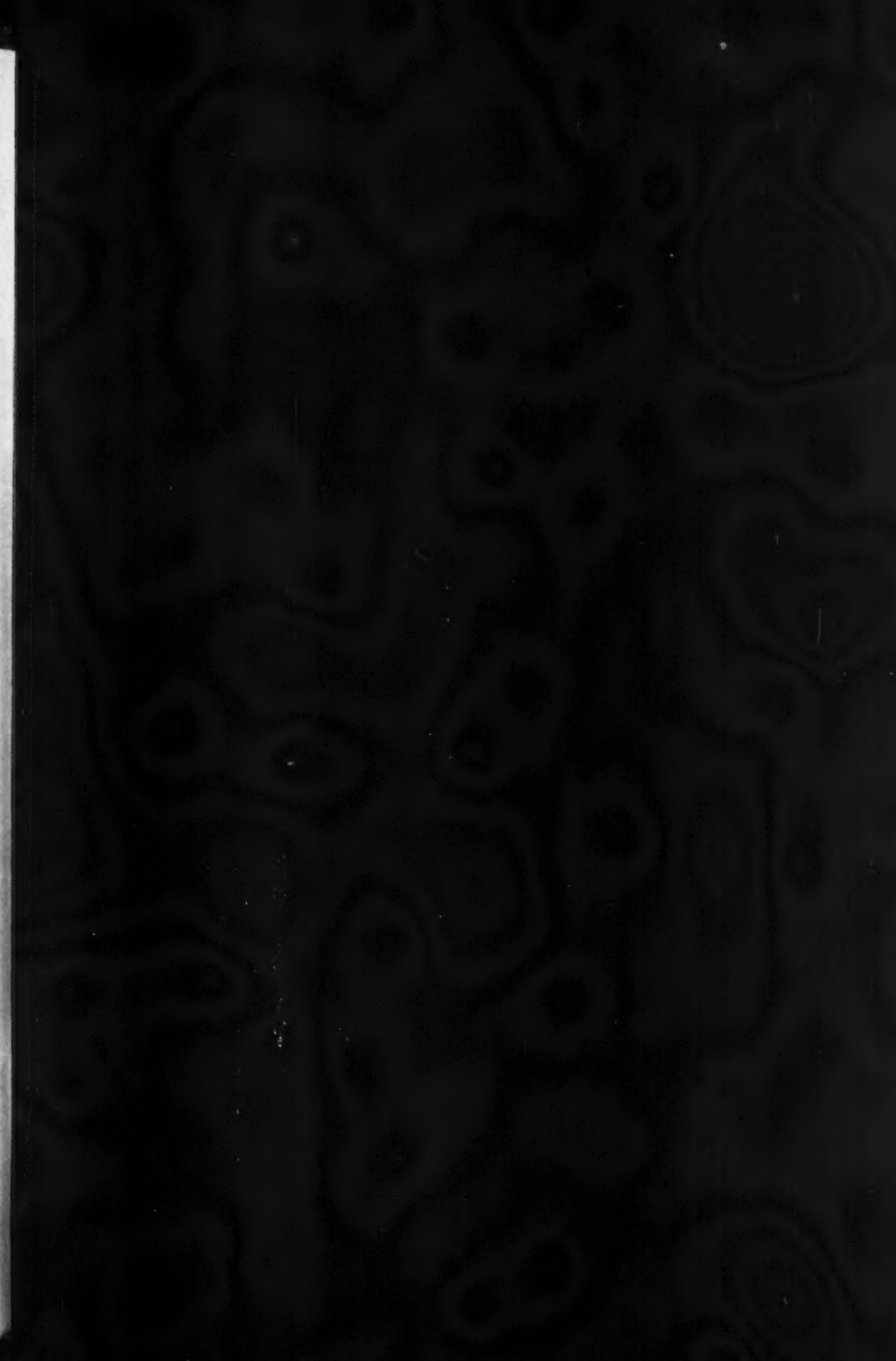
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... THE ...

# CONVERTED CATHOLIC

"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. XLVI

MAY, 1940

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## EDITORIAL NOTES AND COMMENTS

### THE METHODISTS TO THE RESCUE

PROTESTANT ACTION came to the fore by the resolution adopted on April 15, by the Newark (N.J.) Conference of the Methodist Church requesting President Roosevelt to revoke his appointment of Myron C. Taylor as Ambassador to the Pope. After declaring that separation of church and state has always been a "fundamental principle" in the life of this nation, and that experience, the democratic form of government, and the maintenance of "non-political religion" have proved this principle to be a sound one, the resolution concludes as follows:

"Whereas the President of the United States has recently appointed Myron C. Taylor with rank of Ambassador to the Vatican in violation of our time-honored principle of separation of church and state, and this appointment is an indirect recognition of the assumptions of the Roman Catholic hierarchy to temporal power and in violation of the principle that government should treat with all religious organizations on a principle of parity;

"Be it resolved that the Methodist Church is opposed to this relationship of our government with the Papal court and that it requests the President of the United States to revoke this appointment of a special Ambassador to the Pope."

### BAPTIZING DEMOCRACY

A NEW LINE of attack by the supporters of the Coughlin Front, more subtle but not less aggressively anti-semitic and anti-democratic, appeared in the April 13 issue of the Jesuit magazine *America*. The Rev. Raymond Corrigan, S.J., in an article entitled "Baptize Democracy", styles our American set-up "pseudo-democracy", which he says, is "Protestant, rationalist and definitely anti-Christian in its inspiration". With Giuseppe Toniolo, friend and adviser of Pope Leo XIII, this Jesuit states that "Catholics must champion, aggressively and vociferously, the restoration of a Christian social order."

It is vital for all of us in these anxious days to keep clearly in mind what the word "Christian" really means. To Roman Catholic propagandists it means "Catholic"—the narrow, dogmatic, intolerant and political interpretation of Christian teaching. It is not truly Christian. It is the misnomer employed to designate the "Positive Christian" movements engineered by Hitler, Mussolini, Franco and Father Coughlin. Upon it, these are endeavoring to

build the integralist, hierarchical, anti-semitic, anti-democratic and anti-Protestant social order of Fascism. It is diametrically opposed to Christ's teaching, and destructive of the social order of the true brotherhood of man, and the liberal, tolerant, democratic social order as we know it in America. It is this which has brought untold blessings to people of all races and creeds.

The Jesuit Corrigan's article defines democracy as "that condition of society in which all social, juridical and economic forces, in the fullness of their *hierarchical* development, coöperate in due measure for the common good". This is plain, unadulterated Fascism, the Jesuit conception of the corporative, organic state, with class divided against class and each one fixed forever in his "natural place". He does not deny the open opposition of the Popes of the last century to our American definition of democracy—especially Pope Leo XIII, who laid it down as the first principle of his vaunted encyclical on labor,<sup>1</sup> that the poor should remain content as they are and not seek to change their position in the hierarchical social scale.

"Baptizing democracy", as these Jesuit Catholics would have it, simply means the setting up of a social and political order on integralist, hierarchical, Catholic lines, from which Jews, Freemasons and liberals of all creeds would be eliminated.

### AMERICA ON TRIAL

WAR developments in Europe have relegated accounts of the trial in Brooklyn of the "Christian Fronters", indicted for sedition against the United States Government, to the back

pages of our newspapers. As was to be expected, defense counsel for the accused used the argument of the Jesuit weekly *America* that the whole affair was a conspiracy of the "*Jewish Front*" to obliterate Father Coughlin's "Christian Front", and to undermine the Catholic Church in America. Whatever the outcome, the passions aroused by Coughlin and his supporters will remain to curse this country. No decision of the court can change the mentality which has been deliberately fostered among the credulous Catholic masses that the Jews, Freemasons and Communists are plotting the destruction of the Catholic Church. This was exemplified by the rioting crowd of Catholics which milled around the Court House on the first day of the trial. Salesmen were busy selling copies of Father Coughlin's *Social Justice*. From the crowd came the cry that should fill the heart of every tolerant American with fear and foreboding: "*The same gang that crucified Jesus Christ are at it again, trying to convict these seventeen innocent Christian boys!*"

### CASTOR OIL FOR AMERICAN YOUTH

FASCISM began with castor oil, developed its technique with ruthless persecution, military despotism, blitzkrieg and rape, and finally drew the whole of Europe into devastating war. Without the dragooning of youth, Fascism could never have gained headway. Denied opportunity to find out and discuss the truth of facts, rigidly disciplined to "goose-step" almost from its diaper age, the youth of fascist nations never had a chance to know or cheer

<sup>1</sup> *Rerum Novarum*



anyone who did not reach for the sky with his right hand.

If Fascism, with its creed of hate and intolerance, ever gains ground in this country, it will also have to begin with American youth. It will have to begin, as in Italy and Germany, by forbidding young people to find things out for themselves, and by crushing out any attempt on their part to discuss freely what is to become of them in the present turmoil of life. But American youth insists on openly discussing things that vitally concern their welfare, present and future. And there is nothing so far in the laws of this country that can prevent them. They have formed an American Youth Congress, and went to Washington recently to have a free, open, old-fashioned American pow-wow.

This greatly exacerbated Catholic Church authorities. They were shocked that the President's wife should have taken part in it, painted the AYA a bright red, and forbade any Catholic boy or girl to have anything to do with it. Mgr. Fulton J. Sheen castigated the movement, and publicly declared that idle American youth should be put into the army and navy which, he said, were the only places outside of the Catholic Church where discipline is imposed. Following the monsignor came Mr. E. E. Lawton, personnel manager of R. H. Macy & Co., who recommended Mussolini's prescription of "castor oil" and a "good spanking" for the "spoiled brats" of the American Youth Congress.

Put together, these public utterances of the Catholic Monsignor and the Catholic big business man contain the complete specifications of Fascist authoritarianism: castor oil and physical cas-

tigation to break the spirit of a country's youth, and forceful regimenting of them into a goose-stepping military machine. And yet we pay a Dies Committee to 'unearth' every sign of subversion of existing American institutions!

### A BOOMERANG FOR TORQUEMADA

THE IRONY of the whole affair between Bertrand Russell and his inquisitors in New York is something to give all advocates of obscurantism pause for thought. By denying him the right to teach pure mathematics to college students (for fear his pupils might be affected by his private opinions on morals), his opponents have unwittingly afforded to millions of newspaper readers free access to the choicest excerpts from his books on morals. The ordinary man on the street now knows more about these opinions than Russell's prospective students would have learned had he been left unmolested. The officious clergymen, hypocritical politicians and inveterate bigots who had the court rescind his appointment have thus helped rather than hindered the cause of freedom of expression.

Justice McGeehan, who acted as trial inquisitor, became a student of Russell's writings overnight. Libraries were ransacked for them by students and others who never knew even the titles of his books before. As a result of the popular interest thus created, Russell's pamphlet, *Why I am not a Christian*, was sold like hot cakes on the streets of New York. Even Catholic priests were seen paying their nickel to procure a copy of it. In their eagerness to join the witch-hunt, Catholic newspapers and periodicals also quoted at length

for their pious readers the very opinions which they feared might corrupt Russell's class of college students.

Thus it has ever been, even in the heyday of inquisitors and witch-hunters. Liberty, though crushed, always rose again.

### MAN MUST TAKE THE BLAME

"**W**OMAN is the spark, man the tow, and the devil the bellows that fans the flame between them" is the way the Catholic theologians of old expressed their opinion of the daughters of Eve. Since Catholic theology is the work of men alone, it is to be expected that its bias would be in favor of the male sex. It regards woman, in fact, as the devil's chief ally in his work of destruction of men's souls. Many of the medieval theologians went so far as to doubt the existence of a soul in woman.

This is directly traceable to the traditional role of Eve as the temptress of Adam in the garden of Eden. Eve first ate of the forbidden fruit and then offered it to Adam "who also did eat . . ." It was thus, the theologians have ever argued, that sin first came into the world, and it is in this way men continue to sin. Later, even before woman suffrage, the theologians divided the blame for the first sin equally between Eve and Adam. Adam, they concluded, being a man endowed with reason, should have known better, and if he yielded to the woman he was equally to blame with her. So our Catholic Catechism taught us as children, and so it remained till now, when a revised Catholic Catechism will teach Catholic children that — to quote the Rev. Francis J. Connell of the Redemptorist mon-

astery at Esopus, N. Y. in a recent press interview—all the blame for the original sin of our first parents in the Garden of Eden is to be placed squarely on the shoulders of Adam alone.

Though this turnabout of an opinion of Roman Catholic theologians will not affect the affairs of nations, its announcement was given yards of space in our metropolitan newspapers. But it will affect somewhat the status of the Virgin Mary. Hailing her as the 'second Eve', the Roman ritual has it that, as by Eve sin entered the world, so by Mary, Jesus entered the world to take away sin. This revised Catechism, of course, is only for use in the United States, and will not be taught in Canada, for instance, where Cardinal Villeneuve recently pronounced against giving the vote to women.

### THIS MEANS US TOO

In his letter addressed to the bishops of France, dated February 11, 1906, Pope Pius X says:

"That it is necessary to separate church and state is a thesis absolutely false—a most pernicious error. Based in fact upon the principle that the state ought not to recognize any religious faith, it is, to begin with, deeply insulting to God; for the Creator of man is also the founder of human societies, and he maintains them as he does us. We owe him, therefore, not only private worship, but also a public and social worship is his praise."—*Readings in Modern European History*, by Professors J. H. Robinson and C. A. Beard, of Columbia University, N.Y., p. 229.

In tribute to Edwin C. Markham, who recently passed away, we appropriately quote his little gem:

He called me heretic, a thing to flout,  
He drew a circle and put me out;  
But love and I had the wit to win—  
We drew a circle and took him in.



## TOLERANCE FOREVER CONDEMNED



When the priest Wycliffe, "Morning Star of the Reformation," placed the Bible in hands of the people, England was revived as never before.

**R**ELIGIOUS TOLERANCE officially began with the Peace of Westphalia, in 1648, which put an end to the sovereignty of the Church of Rome and the Papacy's control over the nations of Europe. It must be remembered that this treaty was concluded between the Catholic and Protestant peoples of Europe, and was solemnly signed and sworn to by their respective princes. It established the famous principle, *Cujus regio ejus religio* ("One's religion is that of one's country"), and the contracting parties agreed on mutual toleration of each other's religion within each region. But the Vatican would have no part in the agreement, and has acted ever since as if it never existed or had ever been signed and sworn to.

The treaty was really contained in two pacts, one at Osnabrück on August 6, 1648, and the final one at Westphalia on October 24, 1648. They made effective and final the cleavage between the opposing cultures of Catholicism and Protestantism, and started the world on the road to true tolerance—until the

rise of Fascism.

One of the severest and most definitive of papal Bulls ever issued in the entire history of the Catholic Church is that which was immediately directed by Pope Innocent X against these pacts of mutual religious tolerance. "The princes were thereby released from the oaths they had sworn in signing the agreements; every act and decree of all parties thereto were nullified, and ordered to be considered as never made, by the Pope speaking as the very mouthpiece of God:

"We, therefore, decree and declare by these presents, that all the articles and instruments of both these peace pacts, and everything therein contained, are, and forever will be, null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, and altogether lacking in force; that no one is, or ever will be, obliged to observe them, even if bound thereto by oath; that no right, or action, or color of a title, has thereby been acquired by anyone, or can ever be acquired by prescription after possession for any length of time, even for time out of memory . . . they must, therefore, be forever held as if they

had never been issued, as never existing, and as never made . . ."<sup>1</sup>

The historical significance of this extraordinary and momentous decree of Pope Innocent X is worthy of serious consideration just now, when Protestantism and democracy are being derided by the nations that once belonged to the Holy Roman Empire. It was the call for Counter-Reformation, and was intended to be continuously retroactive in its effect upon all the future history of Western civilization. It means that the Catholic Church must continue to act (as it still does) as if Protestantism, both in its religious and social consequences, does not, and never did exist as anything rightful and permanent. It is the flat denial, *de jure*, of Protestantism and the principles of modern democratic tolerance that flow from it. It is for this reason that Roman Catholicism has always disdained to recognize the validity in the Christian world of the rights guaranteed to individuals and free associations by the modern democratic state, which have been instituted in violation of the universal and superior jurisdiction claimed by the Papacy.

Hence in Catholic law, there is not only outright denial to non-Catholic Churches of all title to *spiritual* power, but even of all rights in the *material* order that have to do with marriage, education, charitable works, free speech, free assemblage, rights of minorities to continued legal existence, and the many other basic rights guaranteed by the modern democratic state independently of Vatican jurisdiction.

The Catholic Church holds, for instance, that when a Protestant minister performs a marriage ceremony, the act has no validity because of any power inherent in his Church or in the civil law. It is the Catholic Church that *permits* such a marriage to be valid (if

the parties are Christians) by tacit dispensation from Rome; this is done merely to avoid the evil of too many couples living in concubinage. Even this small concession dates only from the Decree *Ne Temere* of 1908. Neither does Catholic law admit any right of a minority to continue to exist after defeat by a majority—a principle which is at the root of all forms of Fascism today. So, too, no inherent right to educate by the state is admitted by the Catholic Church.

In an effort to align these irrevocable principles of Catholic law with existing conditions in the United States, the Catholic University of Washington teaches that, since these principles cannot be put into effect, for the present "no better *substitute* can be presented than the policy which has been worked out by the American people."<sup>2</sup>

If therefore, Protestantism should ever disappear, and with it the political and social order which it brought into being (as has long been the hope and expectation of Roman Catholic historians), it is expected that students of the future will look back upon it, and our democratic ideology, as just one of many fleeting "heresies," with which Catholicism had to contend, and which disturbed the onward march of Catholic law and culture for four hundred years. The Roman Catholic view of Protestantism, and its effects upon the political and social life of nations, is that it is merely an infectious disease which Europe caught in the 16th century, and from which it has taken longer than usual to recover. The present revolt of Fascism against liberalism and democracy is considered, therefore, the first hopeful sign of Europe's recovery from the after-effects of the Reformation.

L. H. L.

<sup>1</sup>cf. *Bullarium Romanum*, Vol. XVII, CXVI, p. 173.

<sup>2</sup>cf. *The Canonical, Juristic Personality, with special reference to its status in the United States of America*, by Brendan F. Brown, LL.M., J.U.L., p. 109, and note.

## CONVERTS FROM CATHOLICISM

The Testimony of Rev. Philip La Croix

*Pastor, French Evangelical Church, Providence, R. I.*

I WAS born in a French Roman Catholic home, brought up in the Roman Catholic Church, and I can truthfully say that I was faithful to and in the practice of the faith of my fathers. For thirty-three years I continued in the practice of that faith, serving at the mass and acting as altar boy. While a Catholic I was sincere, working and striving to save my soul by the sacraments of the Church and its dogmas. Still, I never was sure of being saved; there was that feeling of fear in my soul. Though I worked and prayed to the saints for their intercession to God, there was never any satisfactory enlightenment of mind or answer to my prayers. Can you imagine a soul in distress, imploring to be saved and never having the satisfaction of an answer to his prayers.

After doing penance, fasting and attending novenas, still no spiritual enlightenment came to my soul. Still practicing the Roman Catholic religion, I was losing faith in God and becoming an atheist in the Church. I continued in this state of mind for some time.

One day I was given a tract by a Christian worker, containing the matchless words of *John 3:16*—"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." I had never heard these words before during all the years I was in the Roman Catholic Church. In these words I caught a glimpse that started a spark of light in my soul. I had been taught never to read anything pertaining to the Protestant faith, but now

I was started on the road to seek the truth and nothing could hinder me.

Finally I became acquainted with a young Protestant minister, and night after night he would feed my soul with "words of life" from God's Words. Finally I accepted Christ as my personal Savior with seven of my immediate family, and we were all baptised by the same clergyman. The joy and contentment of mind and peace of heart that was mine and the family's can never be explained or described in words; only one who has felt as I have can understand. I have had that experience of being "born again." After my conversion I became a worker for Christ, not as before when I was trying by good works to save myself, but as one who had been saved, to go out and work for Christ by telling my Catholic friends the good news of salvation through faith in Christ as their personal Savior.

My prayers are that my Roman Catholic friends will some day receive an open Bible without any footnotes in it, so that they may understand the Scriptural truth in *John 7:17*, where our Lord says if any man will do his will, he shall know of the doctrine, whether it be of God.

To deepen my spiritual life and to further my studies in the Scriptures, I was led by the Holy Spirit to enroll as a student at the Providence Bible Institute. After completing the studies there the Lord led me to witness for Him as a missionary to the French and English-speaking people who are in need of spiritual enlightenment con-

cerning their souls.

To my Catholic friends or to you who read these lines I can truthfully say that I know in whom I have belief and I praise His Holy name for my peace of mind knowing that He, Jesus, died that I might have eternal life—*Romans 6:23*. As Paul wrote to the Romans, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—*Romans 8:1*.

## THOSE TWO OUNCES OF MEAT

MANY of our readers have written to ask further concerning the small item on page 13 of our February issue, that few Roman Catholics know that they may eat up to two ounces of meat on Fridays without committing sin. To satisfy their curiosity we are glad to submit the following:

Roman Catholic moral theologians decree damnation on a basis of the intricacies of law. In order to save their inanities from being utterly ridiculous, they have to set a limit somewhere to their legal specifications — especially where they concern so grave a matter as the eternal salvation and damnation of souls. Abstinence from flesh meat on Fridays obliges under pain of mortal sin. Therefore, in order to avoid attaching so grave a penalty to the eating of small amounts of meat, they are forced to place a limit to the quantity of it that may be eaten with impunity. For this reason they say, like the lawyers, *De minimis non curat lex* ("The law does not concern itself about small things").

Thus all authoritative moral theologians—Gury, Alphonsus Liguori, Sabetti, Barrett, Tanquerey—hold that,

in the matter of abstaining from meats, *parvitas materiae* (smallness of matter) must be considered<sup>1</sup>. To the question of how much food constitutes grave matter, they answer that "it is certain that as much as two ounces is to be held as of slight amount"<sup>2</sup> and add that there are some theologians who only consider anything over four ounces as a grave amount. Tanquerey<sup>3</sup> concludes that it can be universally taught that they sin mortally "who, without sufficient reason, knowingly eat about two ounces." "With regard to the eating of meat", he repeats, "grave matter is that amount which exceeds two ounces, or 60 grams".

They define meats as "all animals living and breathing on the earth . . . excepting frogs, turtles, etc.". This includes "all parts of such animals: blood, intestines, brains, fats and the juice squeezed from meat".

All Catholic theologians, including Thomas Aquinas the master of them all, definitely lay it down that, *Potus non frangit jejunium* — "Drink does not break the fast." The laws of fasting place no limit to the amount of alcoholic liquors that may be consumed.

Moral prescriptions of this kind may cause many to laugh. But it has its serious side, in the fact that upon such inanities millions of Catholic people are taught to base their hope of heaven and their dread of an eternal hell.

## A Visible Presence:

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light to go by day and night."—*Ex. 13:21*.

<sup>1</sup> Sabetti-Barrett, S.J. *Compendium Theologiae Moralis*, p. 241, Art. 11, Quaes. 334.

<sup>2</sup> *Idem*. p. 241, Art. 1, Q. 12.

<sup>3</sup> *Synopsis Theologiae Moralis et Pastoralis*, Tom., 2, p. 661.

## THE INQUISITION ON THE HUDSON

VOLTAIRE'S famous dictum, "*I don't believe a word you say, but I would fight to the death for your right to say it,*" aptly expresses our traditional American attitude towards those with whom we disagree—no matter how vital the issue. The opposite attitude, rapidly spreading throughout the world at present, is "*Believe what I say, or you die if you don't.*" Between the two, liberty and progress—in politics, religion and learning—are at stake. It was because the former principle was not admitted that Europe stagnated for over a thousand years. For lack of this humane tolerance of varying opinions, even of palpable error, the pioneers of science, education and religious reform—men like Socrates, Savonarola, Peter Abelard, Huss and Galileo—were outlawed as heretics, imprisoned and even burned at the stake. Upon the acceptance of the latter principle have modern dictators been enabled to build up their bloody regimes of intolerance, spoliation, hatred and military despotism.

In the field of education, if in no other, must this principle of guaranteed tolerance be kept inviolate. But it is to this very field that dictators of church and state first turn their attention, even though men of learning are seldom leaders of revolutionary action. For they realize that in calmly expressed opinions, and daring experimentation with thought, oppressors of liberty and progress meet their severest check. To all outward seeming, the easy-going Socrates—chuckling at the discomfiture of those who were baffled at his ratchet questions on law and logic—was of small harm to anyone but himself. Yet they bade him quaff the hemlock cup, or else . . . When Galileo

climbed the stairs of the Leaning Tower of Pisa to drop his two unequal weights in order to test a theretofore undisputed principle of Aristotle, many must have laughed at his stupidity. When he turned his improvised telescope to the sky, he was probably looked upon as just another idle star-gazer. And when he proclaimed that the earth moved around the sun, those who listened to him must have shaken their heads and said he should be locked up as insane. And he was locked up—but in a prison of the Inquisition.

Nor even by the longest stretch of the imagination could Galileo have been accused of being a revolutionist. He threatened no throne, was no war-monger or traitor to his country. Nor did he even deny any article of the Catholic faith. His only crime was to think about, experiment with and question a sacrosanct principle of physics that no one had dared disagree with for more than a thousand years, and to revive a theory which Copernicus, a century before, had put down in a forgotten book. His crime was to be the first to test knowledge, either to make sure what others before him had taught was correct or to differ from them and prove them wrong. But this testing of accepted knowledge, this claim of the right to think differently from others, though not apparent to the common people, had an important bearing upon the fate of nations and the power of the Church. Outwardly, and under duress, he was forced to his knees and recanted in order to save his life. This outward conformance satisfied his ecclesiastical persecutors. But they could not stifle the truth in his mind. Even while pronouncing aloud his dictated retraction, he kept repeating under his breath,



*E poi si muove; E poi si muove!* ("Yet it moves. . .").

The treatment that Bertrand Russell has received in New York at the instigation of this same Church authority differs only as to time and place from that meted out to Galileo of old. Again the Church has acted as the "finger-man" for the civil power to punish a man of learning for daring to think and express opinions not commonly held. Bertrand Russell is no moral theologian, nor was he engaged to teach or express his views on marriage and morals. It is not likely that he would ever have mentioned them to his mathematics class. Had he done so, there would have been no obligation on the part of his students to listen to him or take him seriously. Catholic authorities, of course, cannot imagine any opinion or teaching that is not dogmatic, and which is not taught accompanied by the obligation, under pain of sin, to take action accordingly. For this reason their education is an obstacle and not a help to true enlightenment and scientific progress.

If tested by the experimental method, and placed under the searching light of open criticism, many points of Catholic moral theology would not fare so well. Much of it is not above suspicion as detrimental to the public welfare. Four-fifths of the people of the United States do not agree with its dictates. Yet these four-fifths do not deny the free expression of it, even by Catholic teachers in public schools. Though disagreeing with it, they defend the right of those who choose to hold to it and teach it. The least they expect in return from the Catholic Church is their right to express disagreement with it.

The gratifying effect of the Russell affair is the fact that it has knit together all the educational elements throughout the country in a splendid testimony in defense of academic free-

dom against its traditional enemies of state and church.

It must be remembered that one need not agree with Bertrand Russell in order to defend him. The question at issue is greater than Russell—or even Galileo.

## CLERICO-FASCISM IN SPAIN

REPORTS from sources in Barcelona state that after a year of Franco rule, an anti-semitic campaign is in progress in Spain and legislation to expel Jews who entered the country after April 1931 is in preparation.

All German Jews in Spain were arrested and were held for a few days, according to the reports. Many refugees in Madrid and Barcelona will be deported to Germany unless they obtain visas for other countries within six months.

The small synagogue in Barcelona was closed by the police and Jews were barred from holding services in it. Recently the synagogue was desecrated, with holy scrolls and prayer books being torn and strewn on the floor.

The press and radio in Barcelona are conducting a violent anti-Semitic campaign. Jewish children are not allowed to attend public schools, not even the French school in Barcelona. Jewish babies cannot be entered in the official register unless they are baptized. Circumcision is prohibited.

Social clubs and sports organizations have introduced provisions barring Jews from membership. A Jew who died in Barcelona several weeks ago was ordered buried in a dog cemetery in St. Andres, a Barcelona suburb, because the Jewish cemetery had been demolished by the authorities. Yom Kippur services last September were held secretly in the home of a Barcelona Jew.



## A DOCTOR LOOKS AT THE CATHOLIC CHURCH

By WILLIAM E. AUGHINBAUGH, M. D.,  
*Author of "I Swear by Apollo," etc.*

WENDALL PHILLIPS aptly characterized the influence of the Roman Catholic Church on civilization when he said: "Every step of progress the world has made has been from scaffold to scaffold and from stake to stake."

Progress is man's distinctive mark, but the general delusion existing in the minds of many today that the Catholic Church has been foremost in aiding progress in the sciences, in religion, in tolerance and in freedom of thought, is positively unwarranted. Indeed, if there had been no revolt on the part of the masses, led by the intellectuals against the great organization known as the Roman Catholic Church, the world at the present time would be practically at a stand-still.

While this positive statement applies to everything with which the Church has had anything to do, undoubtedly her greatest efforts to hinder progress have been in the field of pharmacy, medicine and surgery. She took almost a sadistic pleasure in holding back, often executing or terribly punishing men of intelligence who made efforts to advance these important sciences, and thereby aid their fellow men. One has but to turn back the pages of history and read what the Catholic Church did to men of genius who made efforts to forge ahead for the benefit of humanity. I lack space and time to go into details here.

Especially during the Middle Ages, the Church was extremely antagonistic toward the sciences of pharmacy, medi-

cine and surgery, despite the fact that there never was a time in the history of the world when the aid of medical men was more needed. It was during this period that disease, plagues, epidemics and other devastating maladies stalked throughout the world, sparing neither high nor low, prince nor peasant, rich nor poor. People were driven almost insane by this seemingly perpetual barrage of death. Yet the Church paid little if any attention to what was taking place, and when some individual appeared on the scene with a possible remedy he was more frequently than not either imprisoned or killed.

Due to revolutions, wars and the advance of Protestantism, these primary sciences were at last given a chance to benefit the sick. The great flowering of medicine, which began about this period, made the world a distinctly better place for humans to live in. Erratic, religious and fanatical ideas were relegated to the background and mankind began to take strides forward, a policy which it has continued ever since.

The object of the Church was then, as it is today, to keep the masses of the so-called "faithful" in dense ignorance, so that their minds could not dispute or discuss the erroneous things taught them. Pharmacy, medicine and surgery were looked upon by the believers in Catholicism, following their religious instructors, as uncanny and unnatural. Books dealing with subjects intended to enlighten these mentally submerged people were either de-

stroyed, their authors executed or banished or their works placed upon the "Index". The natural result was that wherever the Church was dominant, men were abysmally ignorant.

They had no idea, for example, how conception was accomplished. Demons, or astral bodies, were supposedly responsible for a woman becoming pregnant. The crude and unlettered doctors of the time were strictly prohibited from entering the lying-in rooms. They had to wait outside and were advised how the case was progressing by a still more ignorant mid-wife, and through her, issued orders as to what procedure to adopt. The attendant physician was ignorant of the formation of the body, for it was not until approximately 1540, that the Church permitted him to dissect a cadaver. What little anatomical information he could acquire was obtained from dissecting in secret the bodies of mice, sheep and cows.

In 1193, Albertus Magnus, a Dominican monk, wrote a book which the Church adopted as the authoritative guide for midwives and obstetricians. How correct and helpful this work must have been may be deduced from the fact that the author was a celibate priest who was forbidden to dissect or even look upon the body of a naked woman. But the Church set its seal of approval on this literary monstrosity, and it was for many centuries the last word on pregnancy and labor. As an example of the crudeness and ignorance of the writer, he tells midwives that "the child should be coaxed from the mother's womb, either by promises of dainty food or by sardonic threats."

Hygiene was unknown. Excreta was thrown from windows into the streets so that persons out at night were obliged to carry lanterns and walk close to the wall to avoid being deluged by a bath of colonic and nephretic mater-

ial. Baths were prohibited because the Church held that they degenerated those taking them, and attempts at personal cleanliness, the Church Fathers said, led to immorality and licentiousness.\* This same group of religious fanatics, nevertheless, granted permits to public prostitutes.

Farmers were obliged to obtain a permit from Holy Mother Church to plow their fields, sow and garner their crops, to prune their trees and trim their vines. Furthermore, they were obliged to secure a special permit naming the day on which they might plant their seeds. When the first Weather Bureau was established, the Church took exception to any government maintaining such a department, holding that Holy Mother Church alone held this right, which, they maintained, came direct from St. Peter to the Holy Father.

When bubonic plague raged throughout Europe, Pope Clement IV called a council of his Cardinals and ordered them to find the cause of this pestilence and to devise a prayer to stop its ravages. These wise men reported that bubonic plague was "due to the conjunction of Venus with Mars and Saturn", and wrote out a lengthy prayer. As might be expected, neither their diagnosis nor their prayer helped, and the plague continued to mow down millions throughout the world. Incidentally, plain, simple medical men, a few years ago, ascertained that the common flea was the cause of bubonic plague, and that the stars had nothing at all to do with it.

Cremation, believed by many to be the only proper manner in which to dispose of the dead, is still condemned by the Catholic Church as "a public profession of irreligion and materialism", since "the human body was once the living temple of the Holy Ghost, the

\* Cf. The Monastic Rule of St. Benedict.

instrument of heavenly virtue and sanctified by the sacraments. . .<sup>1</sup> Pope Boniface VIII, in the year 1300, excommunicated "anyone disembowelling the bodies of the dead."

It is estimated that one out of every ten persons in the United States has syphilis in some form. For this reason more than half the States of the Union have special laws forbidding marriage to anyone suffering from this illness in its acute stages. Against this, the Catholic Church teaches that it *alone* has the power to impede marriage, and refuses to do so in the case of syphilitics, despite the fact that eminent medical men and all intelligent people are heartily in favor of it. For it means fewer insane asylums, fewer hospitals and penal institutions, less misery, less crime, less sickness and less cost of public government. The Catholic Church also holds that people afflicted with epilepsy, leprosy and other revolting and contagious skin diseases, may marry, and that it alone has the authority to prevent such a union.

Unquestionably one of the most harmful of the decrees of the Catholic Church is the one that declares it "unlawful to perform any surgical operation which is directly destructive of the life of the foetus or of the mother." This pronouncement of the Church, which loudly proclaims itself the friend of the sciences, was issued by the Holy Office of the Inquisition, May 28, 1884, and repeated on August 18, 1889. On March 20, 1902, it further decreed that "no acceleration of birth is licit unless it be done at a time and in ways by which the life of both the mother and child be provided for."<sup>2</sup>

In other words the Catholic Church damns the doctor who operates to save

the life of the mother, no matter how many children she may have dependent upon her, and also damns the unfortunate mother who consents thereto. Furthermore it requires every graduate from any Medical School or College, operated by a Catholic University, to take an oath that he will observe these decrees.

The same is true of ectopic gestation—that is, a child conceived outside of the uterus, or an extrauterine fetation. Modern surgeons know that this means certain death for the mother unless it is removed, and that women can be operated upon for this condition with comparatively little danger. Yet if a Catholic surgeon opens a woman's abdomen and finds that she is suffering from ectopic gestation, the Church demands that he immediately close the wound and permit the patient to die.

The most astounding fact in this miserable story is that when a woman is pregnant, either normally or ectopically, and the child cannot be delivered alive without killing it or its mother, the services of the priest are requisitioned to baptise the child in the womb. According to Catholic moral theology, with a spoon or similar instrument containing the water of baptism, he must go through the ritual of baptising the unborn foetus by pouring the water through the vaginal canal.

In this way has Holy Mother Church aided the advancement of the sciences and made life comfortable for mankind.

#### The Power Of Christ:

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—II Cor. 12:9.

<sup>1</sup> Cf. *Catholic Encyclopedia*, Vol. IV, p. 482.

<sup>2</sup> *Idem*, Vol. I, pp. 47-8.

## THE RE-ESTABLISHMENT OF THE HOLY ROMAN EMPIRE

(Fourth of a series on Catholicism and Nazi-Fascism)

By L. H. LEHMANN

EUROPE'S TRAGEDY, in Catholic opinion, is due to the breaking up of its great papal-controlled confederation of states by the Protestant Reformation. All the efforts of the Catholic Church since have been directed to the work of counter-Reformation—to re-establish the political and social order of pre-Reformation times. That order of states was hierarchical, not democratic, and was ruled at the top by the dual sovereignty of Pope and Emperor, by the union of church-state authority. The political and social order that resulted from the Reformation, both in Europe and America, is regarded by the Catholic Church as pagan and anti-Christian; they give it the name of "pseudo-democracy."

This is to be found in all official Catholic writings and is the burden of all papal encyclicals. A recent issue of the Jesuit weekly *America*<sup>1</sup>, for instance, tells us that the evils of our present time are to be ascribed to this "pseudo-democracy, which is pagan in its remote origins and leads to an inhuman wage system, an uprooted proletariat and pauperism." It goes further to say: "Protestant, rationalist, and now definitely anti-Christian in its inspiration, its logical fruit is Socialism," and calls for "a return to an *integral social order*, the principles of which are still preserved in our languid memory of the great medieval experiment."

Whatever opinion the Catholic Church may now express about Hitler and his Nazi-Socialism, it stands 100 percent with him and the other fascist dictators in this avowed objective of destroying the political and social order that came out of the Reformation and substituting therefor an integral, positive-Christian hierarchical confederation of states, similar to that which existed before Protestantism disrupted the order of things in Central Europe. Hitler laid it down in article 24 of his National Social Party Program that "The Party as such starts from the standpoint of a Positive Christianity". This is specifically a Jesuit principle of action, with the ultimate objective of inducing all Christian sects to unite with the Catholic Church for a "Christian reform of states"—the establishment of an hierarchical grouping of corporative states entirely devoid of Jewish, Masonic and Protestant influence. Bishop Hudal<sup>2</sup> and other German prelates have pointed out the identity of the fundamentals of National Socialism and Catholicism. Father Coughlin and his Jesuit supporters preach the same in this country. To date, Hitler's blitzkriegs are accomplishing in fact everything set forth in his ideological concepts for a "New Order" in all of Europe after his ruthless extermination of Judaism and Mas-

Catholic propagandists in the United

<sup>1</sup> April 13, 1940.

<sup>2</sup> *Die Grundlagen des Nationalsozialismus*, p. 18.

States, despite expressed opinions to the contrary, have not been unaware of this identity of interests between Nazi-Fascism and Catholic aims, and diplomatically, but definitely, have been striving for their realization. Hitler's early conquests in Austria and Czechoslovakia were applauded as "a natural re-adjustment in Europe" by the Catholic Justice Herbert O'Brien in New York, in an article featured in the *New York Herald-Tribune* of March 29, 1938. Needless to say, his opinions are not solely his own, but were obviously dictated to him by official Catholic authority. Taking occasion to warn the United States from participating in war on the side of England and France, Justice O'Brien states that such a war would be unjust since its objective would be "to oppose certain political adjustments and changes in Central Europe resulting in economic and nationalistic confederations which had existed for generations before the great world conflict . . . and also to resist that great confederation of small groups which, up to the breaking out of the great world war, had enjoyed, under the beneficent sway of the Hapsburgs, commercial prosperity, independence and peace." He goes on to say:

"The opposition to this adjustment of the German peoples with some of the groups of the old Austrian Empire . . . comes from England and France. These two nations have expressed their bitter resentment over these changes as a disturbance of the "balance of power" in Europe, and are fearful that Germany, in union with a re-united Austria, will place the German peoples in the ascendancy with ample force to maintain this position, and, by alliance with Italy, terminate Britain's sole supremacy of the Mediterranean and directly affect its sole future control of India and Egypt and the African British colonies."

He holds that "Dismemberment of the Austrian Empire was the most tragic blunder of the twentieth century. When England and France chopped up

Austria they ruined Europe." He applauds Hitler's success in destroying Protestant British hegemony in Central Europe and in securing a return to the political and social set-up of the corporate union of states in a revived Holy Roman confederation:

"What America is witnessing is the normal reunion of these several parts into the original, living structure. It had to come. It could not be blocked. In justice to the 100 million people in Central Europe, why should anyone try to prevent it?"

He uncovers the whole pretense of official Catholic opposition even to Hitler's religious and racial persecutions as well as to his 'protectorates' over non-German nations as follows:

"It happened with Hitler. It would have happened without Hitler, and in spite of Hitler. And with the inclusion of these non-Germanic groups, Hitler's anti-religious and racial persecutions must terminate and vanish. Hitler will pass away, but the great re-established union, together with religious liberty, will survive."

What the Catholic Church is hoping and working for as a result of the present death struggle between the fascist and democratic blocs is the re-establishment in Europe of the "Real State", a rigid hierarchical system wherein inferiors are subject to superiors. In this system each individual, like a cell in a body, must humbly submit to his fate and occupy his "natural place" which is allotted to him from birth and have no desire to get away from it. This basis of social structure is not only anti-Jewish, but also anti-Protestant. It corresponds exactly to the system of the Jesuit Order itself as founded by Ignatius Loyola, the essential point of which consists in an hierarchical structure of ideas, and is characteristic of all Catholic political thought.<sup>3</sup> The hierarchical, as opposed to the Protestant democratic system,

<sup>3</sup> Cf. René Fülöp Müller, *Macht und Geheimnis der Jesuiten*, p. 41; also his *Rassenhierarchie als Kirchliche Lehre*, p. 42, 204.



holds that the different races constitute the hierarchical steps in a cosmic system which no one has the right to change or modify either by individual or collective will.

The Jesuit Father Muckermann, in his many works on race hygiene, fully explains this ideology which is at the basis of all the aims and acts of Nazi-Fascism. Mixture of races, he holds, produces "inharmonious" descendants who have difficulty in allowing themselves to be absorbed into a national unity. It is well known that mixture of races brings forth strong individualities; and these in the Jesuit view, would disrupt the static "harmony" they desire among peoples and nations, as well as nullify the gregarious instinct which the Jesuits endeavor to foster. In their view "harmony" is a state where each one places himself humbly and voluntarily in the organic niche appointed for him by the supreme authority without any "diabolic inharmonious" desire to leave it. This is the way the Jesuit Order itself is built up, and this is the ideal Catholic aim for states and groups of states in the political and social order. It is the *organic, static, hierarchical, integralist, corporative* system of Nazi-Fascist teaching, which is already in effect in many countries of Europe. It is in direct opposition to the *disintegralist, dynamic, liberal, free, democratic* concept of political and social order.

The Jesuit Order has its "Aryan paragraph" corresponding exactly to that of Hitlerism. Its *Constitutions* contain six impediments against reception into the Order, the first of which is Jewish descent up to the fourth generation. If Jewish descent is discovered after a candidate's admission it prevents his "radiation". This Aryan paragraph first appeared in the statutes of the Order in 1593, was confirmed in 1608 and

is to be found in the latest official edition published in Florence in 1893. General councils of the order have many times proclaimed that Jewish descent must be considered as "an impurity, scandal, dishonor and infamy."<sup>4</sup> Suarez, noted Jesuit theologian, also states that Jewish descent is an impurity of such indelible character that it is sufficient to prevent admission into the Order.<sup>5</sup>

This identity of interests between Nazi-Fascism and Jesuit Catholicism in the matter of opposition to the mixture of races and religions is something that cannot be denied. And this ideology is the prime cause of the war that is devastating Europe at the present time. Hitler, the fanatic, has already gone a long way to bring it to realization. If he succeeds in making it permanent, the "new order" which he has vowed to bring about in Europe will be what the Catholic Church has been strenuously working for during the past four centuries. As a result, Europe will be entirely free of that "pseudo-democratic liberalism" so hateful to official Catholicism. With or without Hitler, as Justice O'Brien says, it had to come. And its beginnings could only have been accomplished by the ruthless war now being waged by Nazi-Fascism—a fact which its Jesuit proponents have fully realized during their centuries of counter-Reformation activities. But it is only by facing this fact, and forgetting Roman Catholic propaganda in our daily newspapers, that we can understand why a victory for an authoritarian Germany, not its crushing defeat by the democratic Allies, is fervently desired by the Vatican.

#### NEXT MONTH: HITLER AND THE CATHOLIC CHURCH.

<sup>4</sup> *Institutum S. J.* p. 278, 302; also *Jesuit Lexicon*, p. 939

<sup>5</sup> F. Suarez, *Tractatus de religione Societatis Jesu*, p. 84.



## THE POLITICS OF PIUS XII

A FORMER Catholic priest, Dr. George La Piana, Morrison professor of church history at Harvard, contributes a most enlightening article in the April issue of *Foreign Affairs* on the political heritage of Pope Pius XII. An authority on Canon Law, he gives us a temperate but seaching analysis of the present international aims of the Papacy vis-à-vis the conflict between Democracy and Dictatorship. After crediting the Papacy with every possible good intention, the author, in his scholarly, measured style, is forced to the conclusion that it cannot be denied that the ultimate aim of the Vatican is to ally itself with the authoritarianism of the fascist nations rather than with the liberalism of the Democracies.

In order to understand the full significance of Dr. La Piana's analysis it is necessary to have some knowledge of the insistent efforts of the Catholic Church to secure recognition of the Vatican as a *supra-national entity*—a power within, throughout and above all the nations of the world. Yet, even the casual reader will not fail to see why liberal democratic regimes, by their very nature, cannot admit recognition of this supra-national role claimed by the Catholic Church, and why authoritarian regimes, on the other hand, can and do. Even the latter, however, cannot do so openly. And for this reason, Dr. La Piana takes occasion to point out how and why the Vatican's newest policy is to enter into *concordats* with authoritarian governments.

These concordats are actually means towards a revival of the union of church and state—a return to the old system of alliance between the religious and secular powers, which has been completely repudiated by democratic

governments. "The alternative to concordats", Dr. La Piana rightly says, "would be the separation of the church and state", and adds that "Time and again the Church has condemned the principle of separation as a heresy." For "in a country . . . where separation of church and state prevails, the status of the Catholic Church is simply that of a private institution, having only a local character. . . ." This is something which the Catholic Church may tolerate for a time, but will never admit as legal or permanent. In the Democracies, therefore, the Catholic Church, as a supra-national institution, has no juridical or political standing. It is the denial of this to the Catholic Church in the Republican Constitution of Mexico<sup>1</sup> that has caused all the blood and bitterness between church and state in that country. It was for this same reason that the Catholic Church supported Franco's destruction of the Republican government in Spain. Dr. La Piana therefore reminds us:

"This means that a regime of true separation of church and state has no room for the official recognition of Papal sovereignty, no room for concordats or other agreements, and no room for diplomatic relations with the Holy See" (*Italics ours*).

Concordats are therefore nothing but the modern method of re-establishing the dual sovereignty of church and state. The many concordats entered into by Pope XI, with the help of the present Pope as his Secretary of State, accomplished the following: They secured more rights and privileges for the Catholic Church than it ever enjoyed before; they enabled the Vati-

<sup>1</sup> Art. 130, see *The Converted Catholic*, April 1940, p. 4.

can to centralize in the Papal Curia all the powers of ecclesiastical jurisdiction; secured legal status for its ecclesiastical institutions, religious and lay (Catholic Action etc.); obtained state support and civil immunity for the Catholic clergy. Most important of all, they guaranteed the right of the Catholic Church to supervise the public schools, or at least to teach the Catholic religion in them.

Behind all efforts of the Catholic Church to ally itself with authoritarian regimes is the secrecy by which its concordats are entered into and their stipulations carried out. The author tells us:

"Roman canonists say frankly that the Holy See dislikes to negotiate concordats with states so organized that the terms of an agreement must be openly discussed and approved by a free parliament. It feels that opportunity is offered for attacks against the Church, and that the durability of concordats so ratified depends upon the changeable will of shifting majorities. The Holy See thus prefers to deal with the governments which do not need to conduct negotiations in the open or ask approval of a free elective body."

It is not mere political opportunism that causes the Vatican to tie its wagon to the fascist star. For at present the Catholic Church is more in favor with the liberal regimes and receives more real freedom of action from them than from authoritarian countries. But by its nature Roman ecclesiasticism is itself authoritarian, and its ultimate aims can only be assured with the help of, and in alliance with, civil governments of a like nature.

Dr. La Piana is accurately prophetic in his summary of what outcome the Vatican hopes and works for as a solution to the present conflict between the Democracies and Nazi-Fascism. It looks towards a survival of fascist dictatorial regimes in Central Europe. A triumph

for the Allied democracies, resulting in the downfall of German dictatorship, would be fatal to the fascist regime in Italy, which the Vatican is irrevocably pledged to support. For the end of Fascism in Italy would bring to power again what the Jesuit *Civiltà Cattolica* calls the hated *cricco massonico-giudaico* ("Masonic-Jewish gang"). Yet, the Vatican does not pray for a crushing victory for Hitler. Its highest hopes would be fulfilled, as Dr. La Piana puts it, by "the survival of a dictatorship in a chastened but not defeated Germany, together with changes in democratic countries which would abolish or restrict the 'so-called liberties' which guarantee freedom of expression to socialist and communist propaganda."

Incidentally, Dr. La Piana confirms all we have said in *The Converted Catholic* since its first issue last January on such matters as the first Encyclical of Pope Pius XII (*Summi Pontificatus*); the planned opposition of recent papal policy to democratic institutional rights of freedom of speech, freedom of thought and assembly—what Pope Pius XI called "the fetish of liberty". On the question of the attitude of the Catholic Church towards the Jews, he reminds us that Cardinal Hlond of Poland, when anti-Jewish riots were taking place in several Polish cities, in 1936, especially in universities and schools, called the Jews "the vanguard of atheism, Bolshevism and revolution." In this he is no better than Father Coughlin.

Perhaps most enlightening of all is the author's quotes of Pope Pius XI, that "The Holy See is ready to bargain even with the devil, if this should mean the saving of a single soul" .

#### God's Presence:

"My presence shall be with thee."—*Ex. 33:14.*

## THE POPE AND CHANA FRYDMAN

THE Pope in Rome has saved the peace of mind and the happiness of a Jewish tailor in Boston. It appears that Jacob Freedman of Boston had been greatly worried of late over the fate of his sister Chana and her two children in Warsaw. Having tried in vain the American State Department, the International Red Cross and other agencies, he threw himself on the pity and sympathy of the Pope by invoking his aid in finding his relatives in Warsaw. The Pope, Mr. Freedman reasoned, wields supreme authority over millions of Catholics in Poland and thus it should be possible for him to get the desired information concerning the fate of an individual living in Warsaw. Mr. Freedman reasoned right, and yesterday the little Jewish tailor received a letter from Cardinal Luigi Maglione, the Papal Secretary, which read: "La Segreteria di Stato di Sua Santita begs to inform Jacob Freedman that Mrs. Chana Frydman and her sons are in good health and still reside in Warsaw, ul Suadlecka 18". What a touching story!

The story could have been more touching, if only the Papacy in Rome had applied Mr. Freedman's logic in a great many other cases. Take for instance the case of Polish Jewry before the war. There were then, as there are now, millions of Catholics in Poland. A great many of them were caught in the coils of a great anti-Semitic movement which grew in virulence from day to day. Inspiring this movement, together with other elements which tried to capitalize on anti-Jewish bias, was the Catholic clergy, from the Cardinal down. It would have been easy for the Papacy in Rome to hamper, if not to annihilate, this movement

by a mere hint that the Catholic church frowns upon the spread of anti-Semitism in Poland. Seemingly this hint was not forthcoming, for the Catholic clergy in Poland continued its Jew-baiting. While there have been some Papal utterances against racialism, particularly the grosser forms it has assumed in Nazi Germany, there has been no intimation to the Catholic clergy and laity in Poland to stop the anti-Jewish campaign in the Polish Republic. Chana Frydman was the singular object of Papal solicitude. Alas the three-and-a-half million Jews in Poland were not as fortunate. The Papal care did not extend to them. They were left to the tender mercies of anti-Semitic bigots without a saving word from the Holy See.

Or take the situation in the United States. Jacob Freedman of Boston is not the only one who is worried about his relatives. There are many Jews in the United States today who are worried about the fate of their brothers and sisters who are caught in the coils of anti-Jewish discrimination, not because of the activities of Polish anti-Semites but of anti-Semitic bigots in America. Among those American bigots Father Coughlin is about the most rabid and dangerous one. A Catholic priest, he appeals to millions of Catholics in the United States. Has the Vatican ever tried to call Father Coughlin to account and stop his anti-Semitic fulminations? If so, no one knows of it. His Bishop in Detroit seems to blink an eye. The Catholic hierarchy in the United States professes inability to stop the radio priest. We are not sure, yet we have the feeling that a word from the Vatican, direct or indirect, conveyed to the Catholic clergyman of the Church of the Little Flower, would bring about the desired result. It would shut up the loudest mouth in America calling

for anti-Jewish bias. But this very word is not forthcoming. Instead, a letter bearing the signature of the Papal Secretary arrives at the home of a little Jewish tailor in Boston, bearing good news about a sister and her two children in Poland.

DR. S. MARGOSHES in *The Day*

## CATHOLIC LIBERALS

THE QUESTION is often asked whether one can remain a good Catholic and disagree with the Church's political aims and methods. The question has arisen many times in the United States. It has become a vital question again today to many Catholics who are striving to make their observance of the Catholic religion fit in with their opposition to its pro-fascist, anti-semitic and un-democratic activities. Some hold that they can, since this is still a free country where not even the Catholic Church can prevent a Catholic from attending mass and believing its religious teachings.

Lawrence Fernsworth, noted Catholic newspaper correspondent, is facing this question boldly and frankly stating his findings in current issues of *Protestant Digest*. He is bewildered that he should have met such determined, and scurrilous, opposition from Catholic authorities because he dared report the truth from Spain, and refused to be browbeaten by the Jesuits into favoring Franco's cause there. He is amazed to discover that the Catholic Church does not want the truth when it goes counter to its political objectives. He reasons well and truthfully when he says:

"With regard to the difficulties of the Church I said: 'The most elemental logic tells me that those things do not spring into being without cause. In business and in well-conducted governments, when things go wrong a survey is made to find out the causes and to

remedy them. Why cannot the same be done with the Church?'"

Here is an honest Catholic layman who has found the Church of Rome to be "a political Church, not interested in honest surveys to find out why things are wrong." Catholic Church authorities used pressure on him to write "as a Catholic", and, believing that "as a Catholic" he should be honest and write the truth, he did so. "The next stage" he says, "was public abuse" from Catholic authorities for doing so. "The third stage" he goes on to say, "is so vile that I hesitate to associate it with the Church even by the naming of it publicly." To these Catholic authorities he says:

"You ask what is wrong with me. What is wrong, if you so interpret it, is that I am a Catholic, and as a Catholic I was told to hold tight to certain first principles of moral conduct and to those principles I shall hold and neither priest nor Jesuit nor bishop nor even Pope shall deter me."

In the columns of the Jesuit weekly *America* he became the object of increasing invective. They called him an "atrocious monger", whose stories were "unfit to print even in the *Daily Worker*." In his own defense, and "for the sake of the honor and good name of the Church in America," he humbly submitted the matter to the late Cardinal Hayes of New York. The latter did not see fit to notice the letter of a humble layman. It is little wonder that Mr. Fernsworth was so treated by the Jesuits and high ranking Catholic prelates. Only a trusting, naïve, liberal-minded American would have expected a reply from them after telling them the following:

"I expressed alarm at the tendency of the Catholic press to inject itself into politics and to 'insist that the national as well as the international politics of the sovereign United States can adjust themselves to the demands of

*the Church!'"*

True enough, this is still a free country and one can, with impunity, continue to remain a Catholic and believe in the Church's religious teachings in

spite of all this. There never has been, and never will be, a Protestant inquisition. That one would want to remain a Catholic in face of all this is frankly beyond us.

## I BELIEVE

By JAMES HILTON

*Author of "Good-bye, Mr. Chips," "Lost Horizon," Etc.*

I believe in Truth—the Truth we may never find, but which, hopefully even though it may be hopeless, we must pursue to the end.

I believe in Faith, which is the Frame round the invisible image of Truth.

I believe in Doubt, which is the solvent of lies and the deep foundation of Faith.

I believe in Goodness, as a dog believes in a bone—no more arguably, no less eagerly.

I believe in all the possible kinds of Love.

I believe in God—something including yet also beyond the sum-total of everything I believe in.

I believe that Life is worth living, and that Death is probably worth dying also.

I believe that the present structure of civilization is probably doomed, and the next to be evolved is probably doomed also, and the next after that, and so on; but I could be reasonably optimistic in regard to the next half-million years.

I believe that, though we may have no proof that life of any kind is of any lasting importance in the universal scheme, it is nevertheless necessary to assume so, just as it is necessary to keep to the right in traffic.

I believe that men are no wiser today than in the age of Pericles, and that it is unfortunate that they are in some ways cleverer.

I believe that democracy has fewer absurdities than autocracy, and that the art and craft of living is the discovery of the minimum check needed on personal freedom.

I believe that personal happiness is a good thing, and that there is no inherent virtue in doing without it.

I believe that personal unhappiness is a bad thing, and that the worst private sin is to take pleasure in the pain and discomfort of others.

I believe that the best luck in life is to be happily married, and that the next best luck is to have good friends.

I believe that we are ninety per cent animal, and that the remaining ten per cent offers us our chance to rise above or sink below the animal level.

I believe in the enjoyment of simple things—a child's love for a toy, a smile between friends, a touch between lovers, being tired after a long walk, being old after a busy life.

I believe that Music is the highest of the arts because at its peak it is like pure mathematics in having no meaning interpretable in words; and I believe that the Binomial Theorem and a Bach Fugue are, in the long run, more important than all the battles of history.

I believe that it is good to desire, but that the exploitation of desire in terms of greed for profit is the fatal disease of which our civilization is dying.

I believe that the recurrent crisis of this disease is War.

I believe that Ideas will survive, and that, if there were no other immortality, this would be enough.

I believe in the wisdom of often saying "probably" and "perhaps."

I believe that a whole lifetime is nothing weighed in the balance against a moment's lifting of the veil that hides Beauty.



## LUTHERANISM AND SEPARATION OF CHURCH AND STATE

A thorough search of literature on Lutheranism leaves no doubt as to its opposition to any uniting of Church and State. *The Augsburg Confession*, which interprets the attitude of Luther, has the following:

### *Extracts from Article XXVIII.*

"There have been great disputes respecting the power of bishops, in which many men have injuriously mingled together the power of the Church and the power of the sword. From this confusion the greatest wars and commotions have proceeded: While the pontiffs, relying upon the power of the keys . . . have attempted to transfer the kingdoms of the world, and take away the empire of emperors . . .

And thus our learned men think that the power of the keys, or the power of the Bishop is, according to the Gospel, a power to preach the Gospel, to remit and retain sins, and to minister the sacraments.

This power is to be exercised only in teaching or preaching the Word, and by administering the sacraments either to many or few . . .

Therefore, *the power of the Church and the civil power should not be mixed and confounded together*; the ecclesiastical has its own commandments to teach the Gospel and to administer the sacraments. Let it not, therefore, break into another's office—let it not transfer the kingdoms of the world—let it not abrogate the laws of Princes—let it not take away lawful obedience or contracts—let it not prescribe laws to Governors concerning the form of the commonwealth; since Christ said, 'My Kingdom is not of this world.' "

The Lutheran Manual on Scriptural Principles adopted by the General Synod of the Evangelical Church of the United Church on page 302, also says: "*The civil and ecclesiastical governments ought not to be united.*"

## FRAGMENTS

### Christ In The Mind Of The Believer Is Light:

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—*II Cor. 4:4, 6.*

### Christ In The Will Of The Believer Is Rest:

"Then Paul answered: What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—*Acts 21:13, 14.*

### Christ In The Conscience Of The Believer Is Peace:

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—*Heb. 10:22.*

### An Efficient Presence:

"And the angel of God, which went before the camp of Israel, removed and went behind them. And the pillar of the cloud went from before their face and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness to them, but it gave light by night to these; so that the one came not near the other all night."—*Ex. 14:19, 20.*

### A Commanding Presence:

"At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed; they kept the charge of the Lord, and the commandment of the Lord by the hand of Moses."—*Num. 9:23.*



## CHRIST'S MISSION NOTES

### Fellowship of the Reformation

**G**ROWING opposition to Reformation principles of civil and religious affairs makes it necessary for us to stand up and actively defend the foundation of our faith and democratic heritage. This is especially imperative for us at Christ's Mission, founded as it was to teach and preach the value of Reformation principles in face of Roman Catholic attacks. Spokesmen for the Papal Church openly admit that our American democratic culture has, so far, been Protestant\*, and call upon their adherents to "strike hard" and "raise a tidal wave that will bring Catholic culture into the United States."

It is our clear duty, therefore, to do something positive with a view to safeguarding that culture and faith which the Reformation set in motion. It is something in which everyone who is not committed to Catholic Action can and should take part. Nor does it call for any obnoxious interference with those who oppose us. Practically, it means *living and acting* our Evangelical Faith and our democratic culture. Our action, however, can and should be crystallized in a form that will make it noticeable, and thereby more effective.

To this end we have proposed at Christ's Mission to form a *Fellowship of the Reformation*. We invite all who value the blessings we enjoy in this land, whose culture and faith is distinctly Protestant, to join with us. Through the medium of our magazine we hope to be able to spread this invitation far and wide, and in time build up a solid bulwark of resistance to any elements inimical to the foundations of that faith and culture by which we live

and by which we hold to our rightful possessions. Those interested in this movement are invited to write their desire to participate and obtain further information.

### From Ex-Priest Paone

Rev. R. Paone, ex-priest, in whose behalf an appeal was made in our February issue, writes to us from Italy as follows:

"My Dear Rev. Caliandro:

Your kind letter full of encouragement, Christian consolation and fraternal affection, was received with much joy . . . The draft for 350 lire was also received and it came just when most needed. Please thank the donors, those kind American benefactors on whom we pray God's richest blessings . . . Would it not be possible for us to come to America and labor as Evangelists? My greatest desire is to work for our Lord Jesus Christ among those who have left Papal Babylon and have entered into the light of the Gospel.

Here in Italy, ex-priests cannot teach or preach, nor become ministers of the Gospel in charge of Evangelical Missions . . . in fact, we are excluded from every legitimate employment.

Again many thanks for the gift, and accept the gratitude of myself, my wife and our baby girl.

Faithfully your Brother in Christ,  
RAFFAELLO PAONE"

A further gift of \$5.00 has been received from M. Geymonat for Mr. Paone with the following note: It is from Christian friends . . . please forward it to Mr. Paone in Florence. I was much impressed by his difficulties since he became a Christian. May the Lord comfort him in his trials. We are sending another draft to Mr. Paone for 400 lire. Incidentally, Miss Geymonat, who had previously contributed \$1.00 for Mr. Paone, is a Christian from Italy—a member of the glorious Church of the Waldenses.

A. CALIANDRO, Director

\* See, *The Converted Catholic*, Jan. 1940, p. 18.

## ITEMS OF CURRENT INTEREST

CATHOLIC SPOKESMEN had much to say in praise of Justice McGeehan's order rescinding the appointment of Bertrand Russell as professor of philosophy at New York City College. At a recent communion breakfast, attended by 4,500 postal employees, the Jesuit Father Zema of Fordham University and Mgr. Francis W. Walsh defined academic freedom and liberty after the usual Catholic manner which gives monopoly of both to the Catholic Church and restricts them when applied to others. "Academic freedom" said the Jesuit, "must yield before the superior right of the public to be protected in its health, morals and welfare. Without such restrictions 'academic freedom' can become the last refuge of any scoundrel"—that is, outside the Catholic Church. The Monsignor likewise laid down restrictions of liberty for "all Communists and their fellow-travellers, all Nazis and Fascists who put the State above the law of God, college professors, publishers of books, or anyone else within the territorial limits of the United States of America."

IN CONTRAST, it was good to note that Attorney General Robert H. Jackson warned the second annual conference of United States attorneys to protect "the spirit as well as the letter of civil liberties" in instituting prosecutions. "In times of fear or hysteria," he said, "political, racial, religious, social, and economic groups, often from the best of motives, cry for the scalps of individuals or groups because they do not like their views. Particularly do we need to be dispassionate and courageous in those cases which deal with so-called 'subversive activities.' They are dangerous to civil liberty because the prosecutor has no definite standards to determine what constitutes a subversive activity, such as we have for murder or larceny."

A United Press dispatch of Feb. 15, tells in restrained language how Bishop Griffin of Birmingham, England, was taken to task by the Pope when he arrived to explain the war aims of the Democracies. The Vatican made it clear that it did not believe that an Allied victory would be to Europe's general interest. In addition, it emphasized its determination that the war must end as soon as possible.

Two thoughts closer to Adolf's heart could not be imagined, even if he were to "dictate" them himself.

Much as the Catholic Church opposes suicide, it made exception in the case of Hans Langsdorff, captain of the ill-fated Graf Spee. The *Osservatore Romano* saw fit to praise him for his "courage and discipline".

The *New York Times* of January 3, in a dispatch from Rome states "The *Osservatore Romano* publishes facts of the persecution in Germany and Bohemia-Moravia Protectorate only in rare cases. This is partly the result of the Pope's desire not to exacerbate relations with Germany." We appreciate the understatement. In other words, if it is a question of telling the truth or offending Germany, the truth is suppressed. It is not the first time that Catholics were allowed to suffer, for the sake of ulterior gain.

AUTHORITATIVE Vatican sources are reported as stating that the Pope would not accede to a plea by President Roosevelt to issue a denunciation of Germany's invasion of Scandinavia. In this instance the Pope elects to remain "neutral", for Norway (with a Catholic population of only 2,600 out of a total of nearly three million) is a Protestant, democratic country. In moral issues, as Dr. Gideonese, President of Brooklyn College, remarked a short time ago, "real neutrality is impossible and involves repression of all the human instincts that make democracy workable". Here, as always, in the conflict between the right and the expedient, between the spiritual and the diplomatic, the Vatican favors diplomacy. In the words of ex-priest Loisy: "There is no meaner moral attitude than that of a timid and selfish neutrality between right and wrong".

A recent sermon of Mgr. Sheen was headlined in the *N. Y. Times* with the caption: "War a Spur to Religion". This sounds like a quotation from Mussolini's son or Herr Goebbels on "The Blessings of War". Just another concurrence of sentiment between the Vatican and Fascism.

So powerful has the Church of Rome become in this country that the United States Government now contributes to the print-

ing costs of its propaganda. Recently the Congressional Record reprinted the official declaration of the U. S. Catholic bishops entitled: "*The Church and the Social Order*". The purpose of this document is to convince the public that the Catholic Church has the welfare of the masses at heart. We are supposed to forget that the Catholic Church has always opposed Democracy, curried the favor of aristocrats and favored despotic governments; that Catholic Spain has just returned the grantees to power with all its feudal consequences. We are supposed not to have noticed that Otto the Pretender was tendered royal honors and seated next to Archbishop Spellman in the sanctuary of St. Patrick's Cathedral, a few Sundays ago.

\* \* \* \*

Coughlin's *Social Justice* specializes in such begging "study questions" as the following: "What hopes does Father Coughlin see for peace between the economic warfare of England and Germany?" "What is the 'catch' in Mr. Hull's plan for trade as a basis for world peace?"

\* \* \* \*

The Vatican and Fascism go on their merry way linked arm in arm. The early spring witnessed the eleventh anniversary of their concordat. According to the *N. Y. Times*, the Italian press unanimously hailed their "identity of views that are making Catholicism and Fascism the bulwarks of civilization in Europe." It reminds us of what the *Times* said a few months before on the occasion of the Pope's visit to the Quirinal: "Fascism basked in the glory of this day, accepting the Pope's gesture as a sign of satisfaction and accord with Italy's internal policies and her government's peace efforts".

\* \* \* \*

Archbishop Spellman congratulated the Catholic Alumnae for "the quiet efficiency of its work in the interests of the Catholic Church". The "quiet" part is that their work has, in reality, been effective propaganda for the Catholic Church . . . while on the surface it pretended to be only in the interests of common decency. We have this "quiet efficiency" to thank for the endless cycle of pictures glorifying the devotion, spirituality and unselfishness of the Catholic priesthood. When once in a blue moon a movie clergyman happens to be a Protestant minister, as in the picture "Eternally Yours", he is so carefree and debonaire as to connote anything but spirituality.

The Catholic Association for International Peace recently formulated its peace policy, "based on Pius XII's five conditions of peace: rights of nations, disarmament, organization, rights of people, justice and charity". If any one can devise a blander set of lifeless generalities, it would be amusing to read them. It is rivaled only by good Father Coughlin's "Sixteen Principles of Social Justice".

•

THE VIEWS of Miss Freda Kirchwey, of *The Nation*, during a recent panel discussion at the annual convention of the Jewish Women's Organization, reveal some forgotten facts in the matter of press censorship. She points out that one of the commonest and most successful forms of modern propaganda is suppression rather than distortion of facts. As a case in point, she instanced the outbreak of violence in New York City last year by the followers of Fr. Coughlin. She charged *The New York Times* and *The Herald-Tribune* with making a deliberate policy of suppressing accounts of these riots on the grounds that they were not "news", unless arrests were made.

She went on to say: "It is not the business of a publisher to decide whether you and I will be unduly aroused by any particular set of facts. We are free citizens of a democracy. We have a right to know facts, straight and uncensored, and we are willing to take the responsibility for arriving at intelligent conclusions and for formulating decent public policy."

•

#### A Continual Presence:

"He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."—*Ex. 13:22*.

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Every new subscription helps our magazine and our work at Christ's Mission in behalf of priests who have turned from the Roman priesthood to join with us in the defense of our liberation and rights as children of a loving God.

## THE EDITOR'S MAILBAG

**A**LTHOUGH we regretted that our magazine was a few days late in the mail last month, it pleased us that so many mislaid its prompt arrival and wrote us at once to inquire about it. Since we are able to devote only the time spared from our regular occupations to the work, we ask the indulgence of our readers if either the appearance of our publication or response to their inquiries are at times slightly delayed.

So many of our readers' letters contain constructive ideas that we are taking the liberty of publishing parts of some of them. It is gratifying to note that the information which our magazine has been able to supply, limited though it has to be because of space and financial requirements, has stimulated so many to the search for more. We have been requested by many to endeavor to supplement our short informative articles on this vital question of the Catholic aims and activities with lists of periodical literature on the subject wherever we come across it. Others have asked us to publish lists of authoritative books on the subject. In spite of the labor and time this would involve, we hope to be able to begin the effort with our issue of September.

## CORRESPONDENCE

The Converted Catholic  
Gentlemen:

It is with the greatest interest that I have read the last four issues of *The Converted Catholic*. That such a magazine is needed goes without saying; even so-called "enlightened" people are woefully ignorant of most matters pertaining to the Catholic Church. You are to be particularly commended for having adopted a serious if not scholarly style for the general tone of the magazine. There is, I am sure, an extremely compelling temptation to abandon a sober viewpoint when discussing or writing about unholy activities of the soldiers, servants and slaves of Holy Mother Church..."

W. S.

From Canada J. A. C. writes to say:

*The Converted Catholic* is a very valuable publication. The articles contained in the first issues which I've read could only

have come from the pens of courageous and honest souls. It is my profound wish that your publication will get a wide circulation; certainly an expression of facts, in those critical times, is imperative. . .

In Boston, particularly, our magazine seems especially welcome. S. R. G. writes in part as follows:

I surely wish to subscribe to *The Converted Catholic*. Honestly, I didn't know there was or is any such 'animal' . . . but I live in Boston, where holy water runs in the gutters and . . . O'Connell rules the roost . . . With warm spring greetings from Pope-ridden Beantown, where I am trying to ride above all this Purgatorio . . .

From Boston comes one of the suggestions concerning our publication of book lists on Catholicism:

May I give you a suggestion of a certain type of information which would interest a good many of your readers? I take it, of course, that a great part of them are, like the writer, ex-Catholics or Catholics whose faith in the leadership of the hierarchy is already greatly shaken. Some of us when discussing the subject of political Catholicism with Catholics who are growing lukewarm, find it useful to have reference books on the subject. For instance, the writer has read the following with great profit:

*Rome Stoops to Conquer*, by E. Boyd Barrett, ex-Jesuit.

*The Catholic Crisis*, by George Seldes  
*Roman Catholic Church in the Modern State*, by Chas. C. Marshall

These books are replete with valuable information, and I have found an avidity on the part of people interested in the subject to read them. May I suggest that you publish a list of such books. I take it that there are a good many more covering different subjects, dealing with the various aspects of political Catholicism, and for those not versed in the subject it is difficult to know where to look for such books.

\* \* \* \*

It is almost impossible to induce publishers to accept for publication books and pamphlets critical of the Catholic Church. It is more difficult still to secure advertising for such works. As a result they have a very small circulation and soon disappear. Pressure is brought to bear on publishers to limit advertising and to destroy existing plates of such books. This happened in the case of the valuable work of the late noted jurist, Charles C. Marshall, mentioned above. The solution is an

independent publishing concern solely devoted to the publication and wide distribution of books and pamphlets of this kind.

\* \* \* \*

REFERRING to our article last month on the tremendous hoax perpetrated on the Catholic Church by Leo Taxil, G.A.K. writes:

"Thirty years ago it seemed as though the Church was nearly laughed off the stage of temporal affairs. Freemasonry was firmly established and active in every European country save Russia. A Jew and a Mason was Mayor of the Holy City of Rome. Now all is changed. Masonry still exists in the Netherlands, (and did exist in Scandinavia before its invasion), Belgium, Switzerland, France, Greece and Turkey, but no longer in any fascist-controlled nations. Taxil's joke is forgotten, and the old lies are brought out and printed as facts (even in the United States), and the dupes of rascals like Coughlin believe them. What is there in the Catholic mind and psychology that gives it such an infinite capacity for gullibility? And will the saturation point of superstition never be reached?

Your little magazine grows better with each issue. I hope its circulation increases."

### "WRESTING THE SCRIPTURES"

It is said that the devil can use Holy Scripture to his advantage. But he could take lessons from Father Coughlin. Every week his magazine, *Social Justice*, publishes an appeal for funds for his organization in exchange for prayers and masses for the souls in purgatory. He heads his appeal "for the sick and the dead," with a quotation from the Epistle of St. Paul to the Romans (15:30):

*"I beseech you therefore, brethren, through our Lord Jesus Christ and by the charity of the Holy Ghost, that you help me in your prayers for me to God."*

It would thus seem that even the dead are enlisted in "The Christian Front"! It is further stated that the money from this will be used "to help Father Coughlin promote his religious activities." How St. Paul must writhe in his grave!

### "BY HOOK OR BY CROOK"

THIS proverb dates back to the time when Europe was autocratically ruled by the dual powers of Church and State—Pope and Emperor. Everyone was then subject to the strictures of both Canon and Civil law, and could be jailed for infringements of the stipulations of both. Thus, if the Bailiff didn't get you with his hook, the Bishop did with his crook. Since the Reformation we have come to recognize the wisdom of the principle that "True sovereignty knows no mutuality", that government derives its just powers by the consent of the governed, and that the punitive powers of the Pope and his bishops must be confined to spiritual matters. We have found it better to keep bailiffs and bishops apart.

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INDICATIVE of the attitude of many Protestant spokesmen towards President Roosevelt's appointment of an ambassador to the Pope, is the following by "A Member of the Editorial Board" of *Protestant Digest*:

"When Pacelli was elected I pinned his picture on my wall. When he blessed Franco, I pulled it down and burned it. But still I think that he can be of immense service to the cause of peace . . . I think the alliance with our government, loose as it is and should be, will pull in the right direction."

•

### Christ In The Heart Of The Believer Is Love:

"That Christ may dwell in your hearts by faith, that ye, being, rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, the length, and depth and height:

"And to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God."—*Ephes. 3:17, 19.*



## BOOK REVIEWS

### JOHN HUSS—THE VERACIOUS,

*By Benito Mussolini, Italian Book Co., N. Y., pp. 151, Price \$1.25. (Limited Edition).*

ASTOUNDING changes in the opinions of men have come about within the past few decades. But none can compare with the turnabout of Benito Mussolini, Italian Duce and founder of modern fascism, who, before assuming the role of first fascist dictator, was a fierce zealot in the cause of liberalism and democracy. The full significance of his transformation is strikingly illustrated in his biography of John Huss, written during his exile in Switzerland in 1908. It is a most candid and effective work, the result of painstaking research and a terribly true indictment of everything in church and state that Il Duce now enforces by his authoritarian will. He concludes his preface as follows:

"In sending this little volume to press I cherish the hope that it may arouse in the minds of its readers hatred of spiritual and secular tyranny of whatever sort, be it theocratic or Jacobinic."

Most astounding and significant is the fact that Mussolini should have chosen the arch-heretic John Huss as the subject of his political and ecclesiastical research. For the priest-reformer John Huss stands out in history as the greatest foe of state-church tyranny. In praise of all heretics, and of Huss in particular, the now autocratic Duce says:

"Every heresy disclosed a social content, at times socialistic. The heretics spoke to the people for the people. They wanted a return to the teaching of Christ, a return to the simple and righteous life of the early Christian communities."

It would be difficult to find a more scathing denunciation of the Church of Rome than in this sincere work of Mussolini. He tells of the "carnival color" of religious worship, of "compulsory celibacy of the priesthood" and its resultant "public concubinage permanently legalized by the payment in advance of a tax stipulated by the bishops", of "the mercenary pursuits of the ecclesiastical hierarchy", which "knew neither limits nor obstacles", and of many other shameless and degenerate trends inherent in Roman Catholic practices. With Huss, he traces all the evils of that Church to its political union with the civil power,

dating "from the time since Emperor Constantine made to the Pope the gift of a kingdom". That he fully intends this indictment also for the Church of Rome today, Mussolini frankly states:

"Five centuries after the Hussite sermons the Catholic clergy has mended none of its ways . . . the black world of the Jesuits has not forgiven, will perhaps never forgive, 'him who withholds.'"

Could it be that the memory of this Jesuit principle forced the Duce himself to yield to the Jesuit Father Tacchi-Venturi and ally himself with the Papacy and re-establish it as a temporal power by the Lateran Treaty of 1929?

Mussolini was once a professed atheist and now professes to be a Catholic. This work on John Huss proves beyond a doubt that he is fully aware of the truth of Evangelical Christianity and of the blessings it can bring to the human race, politically, socially and spiritually. He beautifully describes the Gospel teaching of Wycliffe, from whom Huss and his Czech followers learned the truth about the evils inherent in Roman Catholicism. He quotes Luther in praise of the value of true Gospel teaching, that "The Gospel that has been handed down to us was won by Huss and Jerome of Prague at the cost of their blood".

Every page of this book could be quoted with profit to all of us. Most touching is the account of the burning of Huss at the stake, which Mussolini calls "the great Papal crime". As an appendix he reproduces parts of fifty valuable letters of Huss which were first translated and published by Martin Luther.

Of this "Papal crime" Rome has never repented. Huss, and his spirit which has always lived on in what was till recently a part of Czechoslovakia, will always be anathema to the Papacy. Pope Benedict XV broke off relations with that country in 1915 because its late President Masaryk joined in the celebrations for the 600th anniversary of the martyrdom of the great reformer.

This book of Mussolini's is hardly known to the public. No matter what may happen to his Fascism, it will remain as testimony to the truth of his mind when he was still a lover of truth and liberty.

L. H. L.

All books reviewed in our columns may be had from us at regular publishers' prices.







# The Work of Christ's Mission

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Its articles of incorporation specifically state that Christ's Mission was founded "for the purpose of mutual improvement of religious knowledge and *for the furtherance of religious opinion.*" It therefore maintains its platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and

cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

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Conversion of Roman Catholics to the truly Christian and truly American way of life brings them out of darkness into light, from the power of men into the love of God, from bondage to freedom. If spoken in love, this information leads them to know that they can have direct access to God through Christ, to turn away from the intermediary of priests and saints, and from obedience in politics to an alleged infallible Pope to confidence in a representative government of the people. They come to recognize that the Church of Rome should not take the place of Christ, nor a Pope interfere in the political and social affairs of the State.

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# THE DRAMA OF WILLIAM OF ORANGE

(WILLIAM THE SILENT)

Transcribed and Edited by L. H. LEHMANN

with an Historical Summary by

OSCAR M. VOORHEES, D.D., LL.D.,

*Member of New Jersey Historical Society*

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